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# On the Religious Sentiment

AMONGST THE

## TRIBES OF SOUTH AFRICA.

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ST. JOHN'S.\*

WHILST preparing my notes for the purpose of writing this Lecture I fell in with an article by Professor Blackie, entitled "The Natural History of Atheism" (Good Words, January, 1876), in which I meet with the following words:—

"One of the speakers in Cicero's book (*De Natura Deorum*) starts this question—'Whence,' says he, 'do you, *i.e.*, the Stoics, who argue from the consent of the human race—prove the opinions of all nations? I verily believe there are many people so lost in savagery that they have not even the slightest suspicion of the existence of God.' Here are two contrary opinions; the one that there is a universal consent of all men and all peoples in the belief of a Supreme Being or Beings; the other that there are nations so sunk in savagery, that they entertain not the remotest notion of God any more than their cattle, their sheep, or their swine; and to make these adverse notions more than opinions, to turn them into knowledge, as Plato is fond of saying, it is manifest that what we want is facts. Now, the facts in this case are to be sought in remote and little travelled places, under circumstances not without danger, and what is worse, often discouraging and disgusting to civilized man. Who is to go and live among wild men of the woods and roving Nomads of the waste for years, till he has thoroughly mastered their language, and by this process acquired the key to their notions and

\* The above Lecture, on Ukqamata, the Frontier Kafir's name for God, was delivered some time ago at Kokstad, by the Bishop of St. John's. It is described by him as dealing "with the notion of God as held by Natives, especially on this side the Umzimvubu."

sentiments and convictions about whatever lies behind, above and within that wonderful evolution of beauty and grandeur and power, which we call the world? We naturally look to Christian Missionaries here in the first place. They alone, with very few exceptions, seem to possess the earnestness of purpose, the single-hearted devotedness and the intensity of moral apostleship which could lead civilised men to make a moral experiment of this kind. But even their evidence in such a matter must be looked on with caution, and sifted with care. An intense zeal—without which a missionary would be nothing—so far from implying an impartial judgment in all moral and religious matters, not seldom renders such a judgment impossible. We may say generally, indeed, that a zealous Christian missionary is not the man fully to appreciate the amount of genuine theistic piety that may lie hidden and half-choked beneath the grotesque mummeries and disgusting practices that are all that certain low types of humanity have to show for religion.”

I could not better introduce the subject of the following remarks than by these words of Professor Blackie. They bring very distinctly before us some of the most important questions connected with the Religious Instincts of the human race.

1. He points out that there have been in times past as at the present time two sets of thinkers on the subject of the universal existence of such instincts; the one maintaining, the other denying their existence.

2. Then he very properly lays it down that the question is to be settled only by an appeal to facts.

3. He points out what is most important, that for the investigation of the question and the observation of facts relating to it, there is required, as in all other branches of knowledge, the trained mind, which knows how to conduct the enquiry apart from personal and *a priori* prejudices: whilst seeing that the general character and object of Christian missionaries may, in one sense, qualify them to avail themselves of opportunities for observation, which are possessed in the same degree by no other class of men, he shrewdly remarks that, in some respects, the very qualities which go to make a good missionary, are precisely these which are likely to disqualify him for tracing aught of “theistic piety” which may underlie the repulsive

ritual of savage religionism. This, with a certain reserve, I think perfectly true; and to this is to be attributed many of the misapprehensions of religion outside the circle of Christian Teaching, which have existed amongst good men, whether engaged or not in missionary work. It does not follow that because a man is thoroughly instructed in the truths of Christianity and fully persuaded of them, and a firm believer in his mission to teach them, he is therefore possessed of skill to enter into the spiritual perplexities of others, or to comprehend the modes, in which inferior minds express their religious feelings.

4. Another point in Professor Blackie's remarks is, that to prove the universality or otherwise of the Religious instincts, facts must be sought in "remote and untravelled places." By this, I presume, he means, that, except far away from the teaching of a religious system, a priestly caste and the inculcation of religious dogmata, the testimony of man on the subject cannot be trusted; for it may be argued, under such influences human nature is not normally manifested, because it has been perverted by false teachings and alarmed into religious belief by the lessons of "terror-speaking seers;" whilst in untaught, untrained, unaroused humanity we may expect to find human nature as it really is. I confess I am unable to accept this position. I regard it as misleading, and calculated to prevent both a correct investigation of facts and a correct generalization from them. We cannot too strongly assert nor too fully accept the truth that by nature man is only potentially possessed of any great or good quality whatever; and that uneducated, untrained man is but a rudimentary being; and all the principles of his nature, not religious only but intellectual, are undeveloped, awaiting external occasions to become actively manifested to others. Like the photographic film, the human mind requires the presence of light before any delineation can be produced; and the question of the universality of the religious instinct is to be settled not by the fact, whether we find a *tabula rasa*, or an already completed picture, but whether when light is thrown into the *camera obscura* of the human mind a picture is delineated or the tablet remains blank. If the tablet remains blank, there is no religious receptivity; the mind has no religious nature; was not constituted for religious

purposes. But if a picture is delineated,—however faint, and feeble and distorted, and unlike the original, there is evidence that the tablet *has been prepared* to receive religious impressions ; that man has a religious nature,—was constituted for religious purposes. The religious system and its dogmata ; the priest with his sacred book and ritual, are the creations of man’s felt religious needs. There may be great error in the religious system and its dogmata,—great superstitions and follies taught by the priest, and set forth in his book and symbolised in his ritual ; but they are the outcome not the cause of man’s religious nature. In the remote and little travelled places of savagedom we shall not find a perfect exhibition of human nature or a manifestation of its truest instincts, but only rudiments. And the wise philosopher or missionary will trace in the faintest feeling after God,—ay, even in the unuttered yearnings after the Unknown, an evidence that man is a religious being and made to know and hold communion with the Unseen. And in the beautiful words of Schelling, he will “honour the religious instinct even when manifested in dark and confused mysteries.”

For whilst I belong to that class of thinkers who believe that man is ‘naturally and differentially religious, and that he is not thoroughly and normally himself unless he be so ;’ yet, I maintain that the facts of history prove that the masses of mankind are unable of themselves to make themselves truly religious either theoretically or practically, any more than they can make themselves mathematicians or geologists without the guidance and instruction of the wiser and more instructed few. As in other branches of education we start from a faith in the fundamental principles of the human mind, as the sole ground upon which we can found a hope of success ; so in religious matters we have a right to expect to find and shall really find and wisely appeal to, fundamental principles of the mind as the starting point of all successful teaching,—the foundation upon which alone a secure religious superstructure can be erected. In a word it would be as unwise, in teaching a people higher religious truths, to overlook the religious instinct and to ignore their past, as in attempting to teach mathematics, to overlook intellectual principles which form the necessary groundwork of all mathematical knowledge.



I have had, now for many years, an opportunity for investigating this intensely interesting question "in remote and untravelled places,"—in converse with savage men, in daily very intimate association with them. In my work on the Religious System of the Amazulu, which I was obliged to leave incomplete, I brought together a remarkable concurrence of opinions from the writings of various Missionaries in various parts of South Africa, from which it appears that their intercourse with the Kafir races has resulted in the very general belief amongst them, in what may be called the "endemic atheism" of the natives of this part of the world. The only exceptions, so far as I know, are the poet-missionary Pringle, and the great traveller and medical man Livingstone. It may not be amiss to remark in passing that the men, who thus differ in opinion from the others on this subject are just those, who by their character and training were most likely to escape from the narrow trammels of educational prejudices and to be most influenced by the "enthusiasm of humanity,"—the poet by the activity of his instinctive perceptions, and the doctor and traveller by his more extensive intercourse with man and more intimate knowledge of human nature, and his trained habits of minute investigation.

From my own enquiries amongst the Zulus and natives of Natal, I concluded that the Kafirs manifest as distinctly as other people the existence of the religious sentiment, and that it is not admissible to regard them as forming an exception to the Dictum of Cicero, that there is no nation so debased but that it has some notion of God. From the information collected in the work above alluded to, gathered from a great many independent sources, we conclude, that the natives have a traditional belief in a Creator; they address prayer to ancestral spirits and offer sacrifices to them; they believe in another state of being after death; have distinct moral perceptions, and, in a certain sense, a code of moral precepts, and they practically understand the struggles of the conscience between right and wrong. Here we find the elements of a religious and moral nature. And with all this one often meets with an undercurrent of thought which shows that they have some dim notion of a great overruling Spirit or Power, which in some way they conceive to be the Author and Preserver of all things.

Their religion is ancestral, that is, they worship the spirits of the dead. Their great primal ancestor is regarded as the Creator,—the great life-stem of humanity; is regarded as an earth-derived being; as he came into being so he has passed away and is now lost in the hoary indistinctness of long past generations, and is no longer an object of worship, awe or reverence; is in fact supposed to have given place to newer men of more recent times, who are more likely to comprehend the needs of the present, than one who is alike unknowing and unknown. The great objects of fear and reverence, to which they pray and sacrifice are the Spirits of dead ancestors of the last few generations.

During the last year (1875) in journeying through Kaffraria and conversing with natives of various tribes I have had peculiar advantages for investigation, which have led to a confirmation of my belief that there are to be found evidences of unmistakable character, of the existence of the religious sentiment amongst the Kafir races.

In Pondolaud I obtained many interesting additions to the traditional legends of the people, to which I will allude hereafter. But the first great impulse towards a new line of enquiry was given by a Gqika Native on the South of the Kei. Having for the last twenty years adopted the system of writing the language at dictation from the lips of natives, as the only way of attaining that exact knowledge of it which can determine the proper principle of translation, and form the only solid ground upon which an accurate grammar can be built up, during my journeys I have availed myself of every possible opportunity not only of conversing with natives, but of writing down verbatim any narrative I have succeeded in getting them to give. At St. Luke's Station, British Kaffraria, I met an educated, intelligent native of the Gqika Tribe. He gave me first the genealogy of his tribe. I then asked him what the Gqikas said about the origin of things before missionaries came amongst them.

He told me in answer that Inyange ka'Nyange is uhlanga. Now Inyange in the Gqika dialect means a Great-great-Grandfather and is equivalent to the Zulu Unkulunkulu. Inyange ka'Nyange therefore means the Great-great-Grandfather of the Great-great-Grandfather.

By this name we may understand the Gqikas as referring, in common with other Kafir tribes, the act of Creation to a far remote Ancestor; and that in their thoughts this word was intended to carry Creation backwards as far as possible from the present time.

His words are :—

Inyange ka'Nyange is Uhlanga. Uhlanga sprang from Uhlanga (ohlangeni). He came out of a hole.

In this sentence Uhlanga occurs twice; and without referring to the original, much of its significance is lost. Those, who remember past discussions on the meaning of Uhlanga, will also remember that I long ago pointed out, that Uhlanga, a reed, Loc. C. Oluhlangeni or Ohlangeni is a noun in *Ulu*, yet that Uhlanga is sometimes used with personal pronouns, that is as a personal or proper name; thus proving that whatever the literal signification of Uhlanga, it often means in the Kafir legends a person, and not a reed. It is highly probable that at the first it was used as a metaphor for the Supreme Being (just in the same way as we used the metaphor spirit, which has now become so etherealised amongst us that we forget its material origin); and that the legend of man and other things having sprung from a reed, which the natives themselves regard as silly, arose in subsequent ages, when men wove a myth out of the metaphorical language by which their ancestors attempted to express their faith in the Primal Stem of Being, = the *'Αρχιγενεθλος* of the Orphic Hymn.

Again in this sentence, as is so common in all native accounts of the origin of things, Uhlanga is said to have sprung from Uhlanga. Some have seen in such statements a contradiction which renders all native traditions utterly unworthy of consideration. But would it not be more correct to regard them as a necessary consequence of speculation in such questions, which urges the intellect to endeavour to grasp a beginning, but in vain? for it cannot pause, being pushed onward and ever onward by asking “*and what was before?*” into eternity and infinity, towards another and ever another until it learns to rest at last in the One Source of all things, who Himself has no Source but in His own eternal, underived being,—The Great Uhlanga,—the Primal Stem of all created things.

But what is more interesting and striking, is the following statement which he made respecting the ancient faith of his tribe.

“We used not to say Utikxo [for God] but Ukqamata. When men feared anything they used to say, “May Ukqamata help us.” When they were going to the Chief, they used to say, “It is thine, Kqamata” by which they meant, “We shall have all thing managed for us by Thee.”

I had heard, I think from a Pondo, this word Ukqamata before and made a note of it, as a word used by the Frontier Kafirs for the Almighty; but this is the first time I had heard it applied definitely; and I have not met with any Missionary or other white man living in the neighbourhood who was acquainted with it.

Here we have hidden in the language of the people, and now rarely mentioned and on the point of being lost for ever, a Word, which shows that long ago before the word Utikxo was introduced amongst them for God, they had a name representative to them of the Supreme, – a being not like Unkulunkulu amongst the Zulus who is sometimes represented as having begun, died and passed away; but one who is even now with them, and to whom they constantly appeal in times of necessity, much in the same way as the devout amongst ourselves appeal to God.

The matter evidently merited further investigation.

On the following day I went to another Gqika a brother of this man; he was working with a native of another tribe; I asked them if they could tell me who Ukqamata was; the latter had not heard the word; but the Gqika at once said, it was an ancient name amongst his people for God.

He said, By Ukqamata was meant something like God; the old men told them that formerly the word Utikxo was not known amongst them but Ukqamata; Utikxo was introduced when they came into contact with the Hottentots. The Ancients said Ukqamata was something perfect, who could do things which men could not do. They spoke as though there was a power above them with the nature of which they were unacquainted. They said nothing about his origin nor of his mode of being. They did not say he gave them rain; but if there was a drought and the inspired

priests (for so I believe I am justified in translating Amagqihha \* a nemishologa=Izinyanga ezi-netongo of the Zulus,) were unable to produce rain, they said, 'It is Ukqamata's,' by which they meant to say, that it was in his power to cause rain. So if a man was ill, and they had no hope of his recovery, they said, 'It is now in Ukqamata's hands.' Or if a man had escaped from a danger, they said, 'Ukqamata saved him.' Or if they were about to make a king, they said, 'May he be elected by Ukqamata.'"

This young man spoke diffidently when he mentioned Ukqamata in connection with Utikxo. He would have said, Ukqamata is Utikxo; but checked himself, as though he feared he was about to utter a great heresy; and said instead, Ukqamata is not quite what you teach us about Utikxo. The Missionary must himself teach these men the connection between their own religious beliefs and that of other people; what they believe already is the proper starting point for higher teaching.

We have ourselves grown up in a religious system, and have inherited opinions which we are disposed to regard as instinctive,—as primitive intuitions of religious belief. I have often endeavoured to strip off the accessories of religion as it is exhibited amongst ourselves, and amongst other people, and to trace out the underlying primary principles upon which all the various religious superstructures have been built. And I have invariably found myself coming at last to the notion of *Power*, as that which suggests itself to the human mind as the first attribute of God, Man's felt need, continually demanding his attention in the overbearing tyranny of his surroundings, which he finds himself unable either to change or to conquer by himself,—standing powerless amidst elemental contentions and the antagonisms of social life, and feeling in himself an instinctive faith that above all this there is a Something greater and more powerful, which can help and protect him, and of which he has a right to expect aid and protection, or whose wrath he must deprecate to escape destruction, he appeals to this Unknown Unseen Something as a Power, which he instinctively personifies, and which according to circumstances of education, temperament or surroundings he may regard as a Malignant

\* *h h* for the guttural aspirate.

Power, who has to be deprecated lest he destroy, or a Beneficent Power on whom he may confidently lean with a child-like confidence. And here I find a savage tribe of men speaking of Ukqamata, as a Perfect Something which can do what man cannot ; a Power above them, with the nature of which they are unacquainted ; and of the origin and mode of being of which they are utterly ignorant. \* There are scientific men of the present day who coming back from their researches into nature tell us they have not found God any where, and do not need God to explain the phenomena of material action and reaction. How will they explain this phenomenon that man everywhere instinctively feels after and believes in a Power above himself? Mr. Herbert Spencer gives God the title of The Unknowable. †

Here the savage and the philosopher meet, and both positively affirm what was implied by the question of an ancient of past generations, “Canst thou by searching find out God? Canst thou find out the Almighty to perfection?”

Some three months after the above conversation with the two Gqikas I received a visit from a Gqika, who is living near St. John's River. I asked him if he could tell me anything about Ukqamata. He not only confirmed the statements of the others, but gave me in addition information of a very interesting character.

He gave, like them, various modes in which they appealed to Ukqamata ; he said it was a name used by Primitive Men,—a word which existed amongst the first Amahhebehhebe, and which they did not take from any other tribe. He said if a man was ill, they

\* Since writing the above I have met with the word Unguna which means eternity or an eternal something ; thus Udingan is said to have prophesied the permanence of the Zulu kingdom, in these words, Leli 'lizwe a li yi 'kuya la kciteka ; li ya 'kuba unguna. This country shall never be wasted ; it shall be eternal. And at the same time I was told by a chief of the Abambo, that they said, Unkulunkulu unguna. Unkulunkulu is eternal.

So Professor Tyndall speaks much of “the solemnity of the problem” of existence. His heart is filled with awe as Immanuel Kant's was, by two things—“the starry heavens and the sense of moral responsibility in man.” And this sense of awe he tells us, associates the scientific investigator in his highest moments with “a power which gives fullness and tone to his existence, but which he can neither analyse nor comprehend.” *Cont. Rev.*, Jan. 71, p. 172.

killed a bullock and called on Ukqamata, that he might raise him up from his sickness; when the bullock was killed an old man stood forth and prayed thus, "Kqamata, look upon thy son, and raise him up from his sickness." And before eating the flesh of the sacrifice a piece called Umhhotsho, or Ukqamata's portion was set aside, and when all the rest was eaten, they ate that also.

They said Ukqamata is a living Spirit (using here not the word Umoya, wind, which the missionaries have introduced for Spirit, but Ukqitela). They said Ukqamata is a living Spirit; but they knew not where it dwells; and if asked where it dwells, would answer, "It goes beside me; and yet I see it not." And they said, Spirits go out of men to go to Ukqamata, to the place where they dwell with him. But, though they said this, they know not where the place is. The corpse does not go to Ukqamata; it is the spirit only which goes to him; the corpse remains in the earth."

We shall suspect, and probably rightly, that some of the statements here made are the results of contact, in some way or other, with European teaching. And it is clear that much remains to be investigated before drawing any positive conclusions. But I would point out that whether the name *Ukqitela olu pitileyo* living spirit, existed amongst the primitive members of these tribes, as the result of their own speculations, or whether they took it over as a satisfactory designation for the Power in which they believed, it is equally remarkable as showing that the human mind, as to religious matters, is not a mere passive *tabula rasa*, but a prepared tabula, like a photographic film, prepared to receive the impression of light; and as such manifests properties or powers as real and as properly objects of investigation, as that action and reaction of material elements to which chemists have given the name of "elective affinities."

I have been long aware that apparently apart from, above and beyond their mere Ancestral Worship, including the ascription of the act of Creation to the First man, the Kafir races, I should suppose from the great variety of independent circumstances under which I have noticed it, universally speak of a Great Itongo, and appeal to it, pretty much in the same way as these Frontier Kafir tribes are said to appeal to Ukqamata. When we come to speak of the

Amatongo we shall point out that the word *Itongo* probably means a sleep-ghost or dream-ghost, and is a word selected to designate the Supreme, on precisely the same principle as we have selected *Spirit*, as the *Gqikas Ukqitela*, viz., a word the most completely expressive of the idea of the impalpable and immaterial, we can find.

Before quitting this man's statement I may add that he said that as they had taken over from the Hottentots *Utikxo* for God instead of *Ukqamata*; so they had taken over *ukutandaza* for to pray, instead of *ukukusa*, and prayed thus to *Ukqamata*, *Wa nga u nga si kang' a kuyo zonke intshaba ez' eza 'ku si hlela*. Oh mayst thou be pleased to regard us at all times when enemies shall beset us.\*

It is remarkable that there should be this impression that the Hottentots so much influenced the Kafir Races when they came into contact with them, that they took from them a word for God and for Prayer, although both existed in their own language.

I have several times alluded to the fact that the worship of the Kafir Races belongs to that form which is called *ancestral*, the most common form of worship throughout the world, and to a certain extent apparent in all. It is therefore probable that this word *Ukqamata* (the etymological meaning of which I have not yet discovered,) will, upon more extensive investigation, be found to be the name of an ancestor, in accordance with the religious legends of other tribes. Be this as it may, it has evidently been stripped of its anthropomorphism. But as to anthropomorphism, it appears to me that a great deal is said in its condemnation which is thoughtless and devoid of scientific accuracy. For how do men obtain their notions about God, and especially from whence do they borrow the terms with which they attempt to give expression to those notions? It is not my intention to say more than I have already said on the instinctive character of the origin of the religious sentiment, although very much may be said on the mode in which systems of religion have been constructed. But let us note that all expressions used for religious notions from the names for the Divinity to every department of religion are metaphorical; and if traced bring us to

\* The *Itongo* has saved him. The *Itongo* has regarded me this day. The *Abelungu* remained longer with the great *Itongo* than the black man and so came forth from him more perfected.



material objects, or to something we have noticed in intimate connexion with matter,—that is, they are borrowed from Matter and Force, by which the material universe is constructed. Man's spirit urges him to pass onward from all he sees and handles to something beyond, something that is not material,—something that belongs to another order of things. But to express what he believes of that order he has no words belonging to it, but must struggle upwards to it by words which must always be more or less inadequate. In one of Professor Tyndall's works he quotes from Goethe the following, apparently a translation of his own,

The soul of man too is a universe :  
Whence follows it that race with race concurs  
In naming all it knows of good and true  
God,—yea, its own God ; and with homage due  
Surrenders to His sway both earth and heaven,  
Fears him and loves where peace for love is given.

Hence it is that man following the instinctive promptings of his nature, uses his reason and climbs by created things upwards towards the Supreme,—and sees in the relationships of humanity,—fatherhood and motherhood,—and in human intellect emblems of Infinite Wisdom,—of a love which infinitely transcends that of the mother,—of a judgment and protecting care infinitely greater than that of earthly fathers ; and so he speaks of the Wisdom, and Love and Fatherhood of God by anthropomorphic terms indeed, but terms which he knows to be inadequate, but by which he gains clearer ideas of God and his own relations to God, and is enabled by using such inadequate terms for the present, to attain to better in the progress of his development towards a higher and more perfect state.

The Gqika gave me also synonyms of Ukqamata in other dialects. He said the Amakxosa said he was the man owa vela tanqi, who first came into being, whom they called Umvelatanqi : the man, who begat the Uhlanga which came first into being. They also called him Umz'omzima. The Hottentots called him Utikxo. The northern Kafir tribes, Unkulunkulu.

These names given as synonyms are interesting as showing that the natives themselves detect the unity of idea under the diversity of nomenclature ; and the term man applied to the Supreme by some may be regarded as the mistake of partially instructed

minds who apply to God the name of the highest form of Being with which they are acquainted.

To these Synonyms I may add that of *Usanisi*, which the Rev. Joel Jackson informs me he finds the Amaswasi using for the Supreme. He also found them using the word *Ukulu-ncande*, that is, The First Grandfather. This word *ncande* is a dialectic word equivalent to *nqangi*, *nqanje*, *nqanji*, *tanqi*, found in different tribes, signifying first.

Mr. Sykes, a missionary for some years amongst the Amantebele, a Zulu Tribé, tells me that they do not know the word *Unkulunkulu*, but apply the word *Umvelinqangi* to the prince who assumes the Government on the death of his father, that is, it is the name given to the reigning chief. The word they use for the traditional Creator is *Umlimo*; which is *Imilimo* in the plural; each tribe being supposed to have its own *Umlimo*. This word *Umlimo* he—no doubt correctly—supposes to be derived from the same root as the Basuto *Molimo* or *Morimo*. It is used of a being supposed to live in a hole in the Amantebele country, to whom offerings of corn, &c., are made by the people. These offerings are received and applied by an officer or priest appointed for the purpose.

Dr. Bleek has shown that the word *Molimo* means an ancestral spirit, and that [it] is a mistake to give it an etymology which makes it signify —“one who is in heaven.”

In the neighbourhood of Lake Nyassa they apply the word *Umlungu* to the Supreme; and as the Gqikas call *Ukqamata* an *Ukqitela* or wind,—there *Umlungu* is said to be an *Isoka*, which means Invisible; it is apparently equivalent to *Itongo*, a dream or sleep-ghost.

Amongst the Pondos I have met with several names applied to the Supreme.

Some call him *Unyaoze*, and say he is an *Itongo*. Thus one said, “*Unyaoze* is *Ukulukulu* who moulded the first men. It is said they were made by that *Itongo*.”

And another said,

“*Uhlanga* delivered the great messages of morality to *Ukulukulu*; *Ukulukulu* made *Uhlanga* (also) that it may create (*dabula*) all things.”

And when asked How it was that Ukulukulu should receive the great messages from Uhlanga, if Uhlanga was made by him, the reply was prompt ;—

“Ukulukulu sprang from Uhlanga, and then made another Uhlanga that it might create all things.”

I have already pointed out that the confusion in such statements is only apparent.

There are various other names applied by the Pondos to their supposed Supreme Being ; which it would be tedious to repeat ; all are expressive of antiquity and creation.

I shall mention only one, which was given me by Umhlangayo, a grandson of Faku. He tells me that the name Utabu was that originally used amongst the Pondos until it was displaced by the Missionaries for Utikxo, and it is still a favourite appellation amongst the old people. They invoke Utabu, when a person sneezes as other tribes do Utikxo or Ukqamata ; or as Europeans do God. He gave me also a song or hymn, which is an invocation to Utabu, consisting merely of a repetition of the name, but which he says is a great favourite with the old people and was especially so with one of Faku's wives. It was sung in two parts and with the music is as follows.\*

You will observe that by a poetical licence it is pronounced Tebu in the hymn.

He also gave me a prayer which they addressed to Utabu, which may be thus translated,

“Oh Tabu, we pray thee that we may have prosperity on the earth ; Thou Great Dwelling Place.”

This last epithet must be explained. The word translated Thou Great Dwelling Place is *Mz'anzima*. I have often met with it in other dialects as well as that of the Pondos. They will often salute a great man, in whom they trust, by the title *Mzi wetu*, our village or dwelling place ; and here they invoke Utabu, *i.e.*, as they understand it, The Supreme Being, so far as they have any knowledge of Him, by the word with the addition of the adjective *nzima*, which

\* The words are “Ah ! Tebu, Tebu, Tebu, Tebu, Tebu.”

The music which the Editor regrets he is not able to insert in this note is arranged for men's and women's voices.

means lit: weighty, heavy; but here, solid, full of satisfaction and joy. When a chief leaves his village, they say that without him it is light, that is, without stability or comfort. When he returns they say, the village is heavy, that is, established and full of satisfaction. These men, then, that is The Kafir races, call the Supreme by this figurative Title, *Great Dwelling Place*, reminding us of the words of the old Hebrew, 'Thou art our dwelling place in all generations; or again, Be Thou my strong habitation whereunto I may continually resort. What better word could the natives employ to express their sense of the divine presence, and rest and satisfaction in it?

I think I have now brought forward a sufficient number of facts to prove the existence of the Religious Sentiment universally amongst the Kafir Races. And that they form no exception to the words of the Poet,

"Souls weary and hearts afire,  
Have every where besought Him, every where  
Have found and found Him not; and age to age,  
Though all else pass away, delivereth,  
At least, the great tradition of their God."







